

16 The World According
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Is the World Growing Worse or Better?

By

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IS THE WORLD GROWING WORSE
OR BETTER?

IS THE WORLD GROWING WORSE OR BETTER?

THIS question is not merely speculative, but vital and practical.

Our answer to it will determine largely our attitude toward the world and our conduct in it.

At first sight the world seems to be growing worse. Evil is obtrusive and, while it seeks secrecy, finds publicity.

A single crime will give a man more notoriety than a whole lifetime of virtue. Our evil deeds and misdeeds are published here, but much of the good we do is recorded in heaven only. And there is evil enough in sight to alarm us.

Ignorance, error, falsehood, illusions, and delusions innumerable darken our minds and bewilder our reason.

Deceit, dishonesty, hypocrisy, white lies and black lies, slander, vanity, os-

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tentation, arrogance, intemperance, sensuality, profanity, infidelity, and selfishness with all its vulgar vices corrupt and degrade society. Political corruption, bribery, perjury, personal and partisan politics in place of patriotism, mean and mercenary appeals to what is base, the unholy alliance of law-makers and law-breakers, the increase of crime, and the decrease of justice shake our faith in democracy and self-government. The extremes of poverty and wealth, want on one side, luxury on the other, create contrasts which beget envy, jealousy, strife, the war of classes and masses with all its cruelties and crimes. In the realm of religion, bigotry, fanaticism, formalism, pharisaism, worldliness, zeal without knowledge and knowledge without zeal, divide and distract the spiritual forces which united might conquer the world for Christ. It must be confessed there is a dark side to our question and facts enough on which a partial philosophy may build a doctrine of despair. But these are not all the facts nor the larger part of them.

In human affairs, as in nature, we have

day and night, summer and winter, growth and decay, life and death, and these opposites make one great whole which, rightly interpreted, inspires hope and not despair. Through all the changes in nature we see a general tendency toward improvement and progress. Through all the ages in which the primeval fire mist was cooling and condensing into suns and planets, through the long and later era when the continents rose slowly from the seas, through the numberless years in which vast vegetable growths absorbed the poisonous gases from the murky air and formed the coal measures with which we now warm and light our homes, through the unmeasured time in which huge and uncouth forms of animal life crawled over the morasses and roamed through the wildernesses of the early world—through all these countless changes one great purpose pervades and controls them all. The universe is slowly emerging from chaos into cosmos, and our plastic planet is becoming fitted for the abode of man. And since man came, the Power that prepared the world for him has been

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working in and through him to make it a better world.

Whether a perfect world and perfect man could have been made at once is a question beyond the reach of our faculties; but we know that it is not the method of nature nor of the God manifested in nature. Man is fitted to his environment and his environment to him, and both are imperfect, but slowly advancing toward perfection. Many things called evil rightly used become relatively good. Our pains, perils, and privations met and conquered are things by which we are educated, disciplined, and developed up and out of animalism and sensuality into manhood and spirituality. All our virtues are born of our needs. Our wants create our industries, arts, sciences, philosophies, literature, religion, and civilization; and in a deep sense it is true of all men, as it was of the greatest Man, that we are "made perfect through suffering."

The same law of progress is manifest in natural history and in human history. Here, as there, progress is not in constant ratios or straight lines, but with action

and reaction, fluctuation and variation. Cities, States, nations, kingdoms, rise and fall; all human institutions, social, civil, political, and religious, have their periods of growth and decay, of progression and retrogression. On all the glory of earth there is no defense. All things that belong to time are mutable and mortal. In the human, as in the natural world, there are storms and catastrophes which threaten to destroy all things.

Gigantic crimes, cruel wars, tragic revolutions, shock and shake the nations. Families, tribes, races, dynasties, pass and perish; but humanity survives and prospers and marches on toward larger light and loftier destinies.

All the great changes in human history have, on the whole, been changes for the better. The Assyrian and Babylonian monarchies were better than the isolated, warring clans that precede them. The Persian Empire was an improvement on Assyria and Babylon. The Macedonian Empire was better still, spreading Greek culture and civilization over the semi-barbarous populations of Asia. The Ro-

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man dominion, greatest of all, was the best of all.

The Roman at his best was the best type of manhood, except the best Hebrew, the world had yet seen, heroic, patriotic, capable of self-sacrifice and, after his fashion, virtuous and religious. To him we owe the reign of law instead of brute force. It was the Roman who said: "There is a law which men have not made and can not unmake. It is not one thing in Rome and another in Athens, one thing to-day and another to-morrow; but in Rome and Athens, here and there and everywhere and evermore it is the same, because God its Author is everywhere and evermore the same."

It was under Roman rule the idea of human brotherhood first emerged. It was a Roman who said, "I am a man and nothing human is alien to me." Rome brought the conquered nations together in one great commonwealth, and so made possible universal peace and the gates of the temple of Janus were shut when the Prince of Peace was born.

The master minds, the empire builders,

build better than they know. Inspired by their own ambitions, they unconsciously execute the purposes of a will greater and wiser than their own. Nebuchadnezzar, Cyrus, Alexander, and Cæsar were preparing the way of the Lord when they thought and sought only to prepare their own way.

The great races, Hebrew, Greek, and Roman, as nations, have passed, but all that was best in them abides.

The religion of the Hebrew, the culture of the Greek, the law of the Roman, are the foundation stones of modern civilization. The survival of the fittest and the conservation of force are laws of the spiritual as well as of the natural world. The destruction of Jerusalem seemed to the early Christians a catastrophe for which there was no compensation; but it liberated Christianity from bondage to Judaism and made it a cosmopolitan and not a provincial religion.

When Roman valor and virtue died in the lap of luxury and licentiousness, the barbarians overran the empire and swept away the material splendors and

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moral rottenness of that gorgeous paganism, and so made room for a higher civilization in which Christ, and not Cæsar, should be supreme.

When the French Revolution burst all bounds, closed the churches, banished the priests, beheaded the king, and engulfed Church and State in common ruin, it seemed that God had abandoned the world to atheism and anarchy. But we see now that the things thus destroyed were evil and corrupt things for which neither God nor man had any more use. There are times when enormous evils call for enormous remedies, when men must fight the devil with fire.

“The French Revolution,” as Carlyle says, “was a God’s gospel clad in hell-fire,” and came because hell-fire was needed to consume the intolerable abuses and abominations which had made France a Gehenna gorged with centuries of crime and corruption. It struck down princes and raised up the people. Every poor man’s head is safer since the royal heads of Charles the Second and Louis the Sixteenth fell beneath the executioner’s ax.

Cromwell, Mirabeau, and Danton, regicides and revolutionists, had their rough work to do for the world's welfare. God is not so choice of His instruments as our fastidious fancies would have Him. He permits the wild gusts of human passions to rage and roar as if they would blow our planet out of its orbit; but He rides upon the storm and controls its course and makes "fire and hail, stormy wind, and dragons of the deep fulfill His word." "Surely the wrath of man shall praise Thee and the remainder of wrath shalt Thou restrain."

From the highest point of view right is might and the just cause ultimately conquers. Nothing really dies that ought to live, and nothing lives long that ought to die. The witnesses for the truth may be burned at the stake, beheaded on the scaffold, or nailed to the cross, but the truth can not be burned, beheaded, or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still, and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory. No accident of

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position can change the essential nature of things or the eternal laws which determine their destinies.

As in nature material atoms and energies disappear only to reappear in other forms and combinations, so in the spiritual world the old truth passes into new forms of expression to meet new needs and new conditions; and those who mistake the form for the essence may think the truth is lost and the new statement of it false and dangerous. But living truth, like all other living things, must adjust itself to new conditions or become a dead formula. The power of the gospel to adapt itself to the changes in human thought and in the social and spiritual conditions of men is proof of its vitality and divinity.

When evolution was announced as the scientific theory of the process by which the universe has come to be what it is, it was assailed as an atheistic attempt to get rid of God.

But no process can account for itself. In it or behind it must be some Power adequate to produce it. This Power be-

hind evolution must be self-existent, self-sufficient, and all-sufficient, and what is this but another name for the Eternal, Almighty, All-wise God, in and over all things, immanent and transcendent, "God over all and blessed for evermore."

This is the sane, scientific, rational view of evolution harmonizing with common-sense, religion and logic, and with the deep, enduring, and universal intuitions of the wisest and best of mankind. A godless universe is an absurdity. Evolution demands an adequate cause as much as immediate creation; and by whatever process He works, God is a necessity of our reason and our faith from which we can not escape without intellectual and spiritual suicide.

Without claiming for it absolute demonstration, we find in evolution a theory which sheds light on things otherwise dark and a conception of the universe and of God which does not diminish but increases their greatness and glory. As gravitation shows us that nothing is isolated in space, that one law holds the mountains on their bases, the oceans in

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their beds, the planets in their orbits, rounds the falling raindrops and the rolling worlds and, stretching from atom to atom and from world to world, holds all things together in the unity and beauty and beneficence of the great cosmos; so evolution shows us that nothing is isolated in time, that through all the ages all things are related and correlated, all creatures akin and bound together in the unity of the Infinite Life which transcends and includes them all. From this point of view the Fatherhood of God and the brotherhood of man is a truth of science as well as of religion. By enlarging our conception of the universe science has enlarged our conception of God.

The Sovereign whose empire includes millions of suns and systems, some of which are so vast that our earth is but an atom in comparison and so remote that light, with a velocity of one hundred and eighty thousand miles a second, takes thousands of years to traverse the immensity of space between us and them —this God of all worlds in boundless

space and time is a greater God than the provincial Deity of Palestine.

As science has enlarged our ideas of God's works, so scholarship has enlarged our views of God's revelation. The process by which the Holy Scriptures have come to us is analogous to that by which the physical world has come to be what it is. Not by immediate fiat, but by progressive development, "line upon line and precept upon precept," the inspired Word has come to us in accordance with spiritual laws as fixed and sure in their operation as the laws which govern the material world. And with increasing knowledge of these laws we have a better understanding of the Book which reveals them. As the Copernican view of the universe makes it more intelligible and more interesting than the Ptolemaic view, so our modern doctrine of inspiration and revelation makes the Bible more interesting and more instructive than the mechanical theory of verbal inerrancy which made God responsible for all the inaccuracies and infelicities of style and detail which the human element in the

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Book made inevitable. The criticism which many feared as fatal to faith has clarified, strengthened, and enlarged it. The Bible has become a bigger and better Book. Because it is more human it is not less divine, but more divine because more human. Like the Supreme Person whom it portrays, "the Word is made flesh and dwells among us full of grace and truth."

Our enlarged knowledge of God's world and God's Word has necessarily modified our views of many other things. Our ideas of incarnation, atonement, regeneration, justification, sanctification, and kindred truths illumined by larger light have become more reasonable and more credible. There is mystery enough left to require faith and reverence, but the conflict between reason and revelation has almost vanished and promises, with more light, entirely to disappear. The gospel appeals to our heads as well as to our hearts, to our reason as well as to our faith; it is the wisdom of God as well as the power of God; and all honest efforts to remove the irrational and irrelevant

accretions which have gathered about it are to be welcomed as helps to its propagation.

In its long voyage across the sea of time, it is not strange that the gospel ship had accumulated some barnacles, and the scholars and critics who have helped us to scrape them off are friends to whom we owe our thanks and not anathemas. The ship will sail better and reach port sooner because of this good work.

From these general views let us pass now to particulars.

First: The world is making material progress, is growing in wealth. This may not seem real progress to those who think that poverty promotes virtue. But this is not true. Men may be virtuous in poverty, but not because of it. Poverty may keep us from the evils of idleness and luxury to which great wealth tempts its possessors.

But the poverty which compels multitudes to exhaust their strength in toil for the bare necessities of life dulls and dwarfs the mind and unfits it for those

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exercises which expand and elevate it. Men need leisure and freedom from toil and care in order to read and think and learn the truths which promote their material and moral well-being; and this they can not have without at least a moderate amount of wealth, and it is cause for rejoicing that the wealth of the world is increasing so rapidly, and that more has been added to it in the last century than in any five preceding centuries.

It is true that the world's wealth is not yet well distributed and is concentrated too much in comparatively few hands. But it must be created before it can be distributed, and the intelligence and energy which have produced it will find some way rightly to distribute it, so that every man may get his proper share. The laws of nature and of human nature are democratic and unfriendly to monopolies, and slowly and surely are operating to equalize social conditions.

Second: The world is improving in health.

Science is showing us the laws of life, the causes of disease and the remedies.

Many of the worst diseases, formerly fatal to multitudes and regarded as incurable, have been brought under control and are on the way to extinction.

The plagues and pestilences which swept away millions, and depopulated cities and countries, have been banished from civilized nations. Ignorance, error, superstition and vice, causes of the worst diseases, are vanishing as the light of science and religion illuminates the world. The average length of human life has been increased from fifty to a hundred per cent within a century; and this improvement in health helps all other kinds of improvement.

As we become better acquainted with the laws of physiology and psychology, we learn that many mental and moral maladies have their roots in bad physical conditions, and call for sanitation and surgery more than for prisons and penalties. As our treatment of criminals and insane people becomes more scientific, it also becomes more humane, more Christian, and more successful. Much that has been called depravity is disease, to

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cure which science and religion must combine and are combining with results which justify and sanctify their co-operation.

Third: The world is growing wiser.

The time predicted when "many shall run to and fro and knowledge be increased" has come. All the sciences are advancing faster than any mind can keep pace with them. We have learned more about the universe and its laws in the last hundred years than in all preceding time, and discovery is going on in all directions with increasing rapidity.

Schools of all sorts, libraries and laboratories and facilities of every kind, for investigation and instruction, are multiplying beyond all precedent and bringing to light the secrets of nature and the laws of mind and matter which, known and obeyed, make men wise to rule themselves and the world they inhabit.

This progress of science is made possible by our great wealth of which it is both cause and effect, and it is one of the good signs of our times that rich men are giving so much of their wealth for the education and enlightenment of mankind.

Fourth: The world is growing better morally and religiously.

No candid student of history can carefully compare the present with the past and doubt this.

A century ago, in our own country, the best of all countries, slavery, duelling, gambling, and intemperance flourished unabashed and almost unrebuked. In Puritan New England, at ministerial ordinations, church dedications, and religious conventions much of the expense was for strong drink, and it was not an uncommon thing for deacons and doctors of divinity to imbibe more than they could well manage. Jonathan Edwards was dismissed from his parish of Northampton for rebuking immoralities which no Church would now tolerate. John Wesley was virtually banished from Oxford University because he denounced the vice and ungodliness openly practiced there by candidates for the ministry in the Anglican Church. Three years ago nearly the same university conferred its highest honors on General Booth of the Salvation Army, for doing what Wesley did without

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Wesley's learning and logic, but none the less effectively on that account. An English statesman of Wesley's time, hearing a preacher say that, "If noblemen and gentlemen did not repent of their sins they would go to hell as surely as plain plebeians for their vulgar vices," indignantly exclaimed, "How dare he preach a religion that interferes with the private lives of gentlemen!"

Slavery and duelling are now dead, gambling is outlawed, intemperance is unfashionable, and over half of our country the traffic in intoxicating drinks is prohibited by law. Religion has become more practical; we have less theology and more religion. Less is said about the plan of salvation and the mysteries of the future life, and more is done to save men's souls and bodies from the evils of the present life.

In dealing with crime and criminals and all sorts of unfortunate people, science, common-sense, and religion are working together in ways that are more merciful and more helpful. We are learning that the true aim of law is not so much to punish crime as to prevent it.

When John Howard began his work of prison reform, the prisons were crowded with persons guilty of no crime but inability to pay their debts. No one then seems to have thought of the stupidity, not to say cruelty, of such law. If a man could not pay his debts out of prison, how, in the name of common-sense, could he ever pay them in prison? At the same time prisons were pesthouses, foul and filthy and fatal to the lives of their unfortunate inmates; and no man seems to have cared for their souls or bodies till John Howard, John Wesley, Silas Told, Elizabeth Fry, and others like them, began to see and feel that the way to follow Christ is to visit the sick and the poor and the prisoners, to relieve their wants and woes, and help them up and out of their sins and miseries.

The revival of religion in the eighteenth century gave birth to modern philanthropy and humanitarianism.

It preached and practiced justice and mercy to man as well as faith and obedience to God; and the altruism of Him "who came not to be ministered unto but

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to minister," has since then been growing in his Church and in the world, and is the chief characteristic of present-day Christianity.

The traditional ecclesiasticism which preceded it had no eye to pity and no arm to save. The crimes and cruelties and miseries of men evoked no compassion and got no help from a religion which lived by the letter which killeth and not in the spirit which giveth life; but when men born of the Spirit had the love of God shed abroad in their hearts, they began to love their neighbors as themselves and went about doing good like their Master.

Before this revival there were more than a hundred offenses for which men were hung, and they were hung without pity and followed to the gallows by an inhuman rabble to whom the cruel spectacle was a sort of holiday entertainment.

Press gangs dragged innocent men into the army, and beat them brutally if they resisted. For minor offenses, for which small fines only are now amerced, men and women were tied to a cart's tail and

stripped and whipped through the streets like dogs. Indeed, dogs and dumb beasts generally are better treated now than many unfortunate human beings were then. Dog fighting, cock fighting, bull baiting, and the brutalities of pugilism were the popular amusements of the times. And these were the good old times when men were brave and women fair and modern degeneracy had not begun. "Say not thou, Why were the former times better than these? for, concerning this, thou inquirest not wisely."

The enthusiasm of humanity is now making men merciful to one another, and even to the beasts that perish. Fraternal orders and organizations are multiplied to redress all wrongs and relieve all suffering. Hospitals and asylums for orphans, for the aged, the blind, the deaf, the dumb, the insane, the defective and diseased in mind and body, are endowed and supported with an amount of charity never seen on earth before. Any great calamity by fire, flood, famine, pestilence, or earthquake evokes universal sympathy and succor. The earthquake in Italy a

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year ago brought to its victims help from all countries; even battleships and their crews were sent there on this errand of mercy, the first time in history they were used to save and not destroy, and the best use ever made of them.

The brotherhood of man is a fact confessed and confirmed by the consecration of thousands of men and women to lives of service and sacrifice for those whose only claim upon them is their need. The obligation of the rich to the poor, of the strong to the weak, of the educated to the ignorant, of the good to the bad, is a truism which no one now dares to deny.

The war spirit is dying and the spirit of fraternity growing in all lands. Sectarian controversies have almost disappeared in the Churches. Co-operation and federation in Christian work at home and abroad is taking the place of the suicidal strife and waste of the past.

This spirit of unity is in the world as well as in the Church. It has brought the discordant States of Germany together in one great empire. It has made the weak, divided States of Italy into one

powerful kingdom. It has made the jealous, quarreling States of America one great Republic; and promises to make all nations one great Commonwealth—"the Federation of Man, the Parliament of the World."

The great missionary movement of our time is one effect of this growth of human fraternity.

For the first half century of foreign missions they were barely tolerated by Christian governments and half of the Church questioned their utility.

Not till Stanley found Livingstone in the heart of Africa and was converted by him, did the secular press begin to treat missionaries and their work fairly and respectfully.

Now scholars, scientists, statesmen, the rulers of nations, men who control the commerce and business of the world, are beginning to honor them as the advance agents of civilization as well as of Christianity. And their reflex influence on the Churches at home is not the least of the benefits they have bestowed.

The Laymen's Missionary Movement

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shows that even in this time, when the commercial spirit is said to be so strong, men with vast business interests to care for are able and willing to give time and money and work without stint for the love of God and man, to evangelize the world in this generation.

The Students' Volunteer Movement has led thousands of the brightest and best minds among our educated young people to go to the front to serve and suffer and, if need be, die for the gospel; and thousands more in our schools and colleges are waiting to be sent on the same great errand. The heroic spirit in the Church is neither dead nor dying. The recent Boxer massacres in China made manifest the fact that our missionaries and their converts have as much of the martyr spirit which makes men faithful unto death as any of the saints of past ages. And this heroism has given them success. The miracle of Pentecost has been repeated in modern missions in as marked a manner as in any of the instances recorded in the Acts of the Apostles. And not only in foreign fields but in the worst slums of our great

cities, men as far from God and goodness as the most depraved pagans are miraculously transformed into good men and good citizens by the same grace which made the gospel mighty at the first, and will make it mighty to the last.

The millennium is not yet; evils enough are in sight to make pessimism plausible to those who see the evils only. In the Church, in society, in politics there is need of a revival of righteousness to cure the worldliness in the Church, the selfishness in society, and the crookedness in politics. Evil dies hard and will not be exorcised by rose water theories of evolution and progress. Human life never was and never will be a play, but a battle to be won only by valor and vigilance.

This is a time when the energies of men for evil as well as for good are aroused to unwonted activity. The strenuous spirit of the age shows itself in the forces that corrupt as well as in those that reform society.

The same sun that warms the air, beautifies the earth, makes flowers bloom, birds sing, and the harvests grow, also

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makes frogs croak, mosquitoes sting, brings snakes out of their holes, and makes malaria exhale from swamps and decaying vegetation. The intense activity of this stirring time animates the sons of Belial as well as the sons of God; and makes the impression on those who see only the surface that the armies of evil are advancing to victory. But, however strong and arrogant it may appear, wickedness is weakness. "I have seen the wicked in great power and spreading himself like a green bay tree, yet he passed away and lo, he was not; yea, I sought him, but he could not be found."

"Right is might since God is right,
And right the day must win,
To doubt would be disloyalty,
To falter would be sin."

Much of our present spiritual apathy and inertia is due to conditions which are already beginning to change for the better.

As a nation, we have had on our hands a tremendous task which has taken all our strength. To subdue the titanic forces of nature, to fell the forests, plough

the prairies, drain the swamps, irrigate the deserts, open the mines, tunnel the mountains, bridge the rivers, build the cities, and bind together with steel highways all parts of this vast country and make homes here for a hundred millions of people, has taken a hundred years of hard work by the most energetic and industrious race of men. If it has absorbed our thought and energy and developed our secularity more than our spirituality, this was inevitable. But this work had to be done. Our physical wants are imperative; we must provide for our bodies in order to save our souls. But this preparatory work is largely completed, and the energy and intelligence expended in it can now be used in the greater work of conquering ourselves and the world for Christ. Having transformed a vast continental wilderness into a garden of gods, we can now build here the city of God and make America the spiritual metropolis of Christendom, the chief base of the armies of light which are to evangelize the world.

For this we have been providentially

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educated and prepared as no other nation has been. With all our worldliness, we are a Christian nation, the most Christian nation.

In proportion to our population, we have more professed Christians than any other nation, and they are increasing numerically faster than our population, rapidly as it has grown.

We give more money, send more missionaries, and convert more heathen than any other nation, and we have only begun this great work. What we have already accomplished is presage and prophecy of what we may expect to do.

The energy and intelligence which have made us so rich and powerful, consecrated to Christ, will fit us for this great work, and the other great nations will join us in it. The great powers, Great Britain, Germany, and the United States, are Christian, Protestant, and missionary nations, doing most of the missionary work in the world. The twentieth century promises to be the century of peace, when the enormous expenses for armies and navies, no longer needed, will be used for the better-

ment of the people at home and for the conversion of the nations abroad. The universal reign of the Prince of Peace is the logical and legitimate outcome of the moral and spiritual progress of mankind. The great forces which control society are becoming Christianized. The scoffing skepticism of the eighteenth century has no followers. Since Bradlaugh died in England, and Ingersoll in America, unbelief has had no tongue or pen potent enough to attract attention. The great minds of the nineteenth and twentieth centuries are men of faith. The historians, Greene, Lecky, Bancroft, and Motley; the poets, Tennyson, Browning, Longfellow, Bryant, and Whittier; the scientists, Faraday, Agassiz, Pasteur, Lord Kelvin, and Sir Oliver Lodge; the novelists, Sir Walter Scott, Charles Dickens, Victor Hugo, Nathaniel Hawthorne; the statesmen, Gladstone, Bismarck, Lincoln, Theodore Roosevelt, William Jennings Bryan; the rulers of the great nations, the King of Great Britain, the Emperor of Germany, the President of the United States—all the men that influence the world most have

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been or are nominally or really Christian.

The spirit of social service which is asserting its supremacy everywhere is the Christian spirit which finds its greatest example in the cross of Christ.

Jesus is the central figure in human history and the greatest power on earth to-day. He alone is able to project Himself across the ages and be the contemporary of all generations.

The greatest man before him was Julius Cæsar, whose name and fame then filled the world.

No secular historian mentions Jesus till fifty years after His death, when Tacitus gives Him a few half-contemptuous lines. Nineteen centuries later Cæsar is almost forgotten, and another emperor seeks to revive interest in him.

With the help of the best scholars in France, the Second Napoleon publishes a life of Cæsar and, with all the prestige of its great subject and great author, it falls flat from the press; in all my travels I have seen only one copy of it. But the life of Jesus is found and read everywhere.

More books are written about Him than about all the Cæsars and all the conquerors of all time. When the new version of the New Testament was printed in England, one of our great newspapers had it cabled across the ocean, at great expense, and published in a mammoth edition read by millions of people. The first steamship that crossed the Atlantic after this brought a whole cargo of Testaments, millions of copies, which were all sold in advance before the ship arrived.

The old story, forever new, has an immortal charm for men of all times and climes, and proves its divine origin by being everywhere the power of God unto salvation; and it is read, studied, understood, and appreciated more and more by increasing multitudes, because it brings God to men and men to God, by showing us Him in whom we see what God is and what man is to be.

And because He is in the world, the living center and source of its highest life, the world is growing better. This is the best time this world has ever seen. In health and wealth, in knowledge and

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virtue, in religion and philanthropy we are the most favored generation upon which the sun has shined. We are better fed, better clad, better taught, better governed, with better laws, better manners, and better religion than our ancestors had.

Jesus Christ has not lived and suffered and died and risen in vain. "He shall not fail nor be discouraged till He have set judgment in the earth and the isles shall wait for His law." Standing in the shadow of His cross, He said, "And I, if I be lifted up from the earth, will draw all men unto Me." He has been lifted up and is drawing all men to Himself. From North and South, East and West, the nations are turning to Him as the great Deliverer. The day spring from on high is visiting all nations. "The light of the knowledge of the glory of God in the face of Jesus Christ" is banishing the world's long night of sin and sorrow. All the mountains are beautiful with the feet of them that publish salvation, and from the Church triumphant there comes to the Church militant this great word of the great apostle:

"Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation and took upon Him the form of a servant; and, being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

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